



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## NOTES AND DISCUSSIONS

### ON THUCYDIDES II. 15. 4

τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὔσα πόλις ἦν καὶ τὸ ὑπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον. τεκμήριον δὲ τὰ γὰρ ἱερά ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστί, καὶ τὰ ἕξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἰδρυται, τό τε τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τοῦ Πύθιον, κ. τ. λ.

Without involving myself in the interminable topographical controversy I wish to propose what seems to me the necessary construction of the last three lines as they stand. All difficulties may of course be circumvented by the assumption of a considerable *lacuna* which it is an easy exercise in Greek prose composition to fill up. But as there is practically no variation in the manuscript readings (I do not know Professor Capps's authority for the reading τὰ δὲ ἕξω from which he argues in *Class. Phil.*, Vol. II, pp. 40, 41) and no emendation has won general acceptance, we are bound to retain the text if possible. It becomes not only possible but very easy if we take the first καὶ as idiomatically balancing and anticipating the second. (Cf. Plato *Protag.* 347 A, and examples in Kühner-Gerth § 524. 2.)

The commonly accepted device of taking καὶ ἄλλων as opposed to Athena "understood" from τῇ θεῷ three lines, four clauses, and two sentences back is, I think, quite inadmissible. No good parallel is cited for so violent a retroactive "understanding." The suggestion of Whibley (*Class. Review* XIV. 275) that the antithesis of Athena and τῶν ἄλλων θεῶν is familiar in Athenian legal terminology overlooks the considerable difference between ἄλλων θεῶν and τῶν ἄλλων θεῶν. If, however, we take the first καὶ as balancing and anticipating the second, and note the true emphasis and order of the words all becomes clear. Thucydides is determining the site of the ancient city by the position of the ἱερά. The question of the absolute validity of this method does not concern us. He says in substance: "Formerly the present Acropolis was the city—and the region beneath it southward chiefly. A confirmation of this are the ἱερά—as well those of divers [lit. "other"] deities on the Acropolis itself, as also [more particularly] those outside to wit:"—etc.

The key-word ἱερά is placed first and then divided by what is in effect a loose partitive apposition into two categories. The first category seemed to Thucydides either more self-evident or perhaps less significant for his purpose than the second. He therefore merely mentions it without pausing

to enumerate the divinities of the Acropolis, and warns us of the more explicit clause to come by the anticipatory *καὶ*. This is a little obscured by the pregnant brevity of the whole and the position of *καὶ*. There was no real reason for *contrasting* the shrines of the Acropolis with those outside. But when *τὰ γὰρ ἱερά* had been placed first there was no other good place for *καί*, which besides has an affinity for *ἄλλος*. The word *ἱερά* practically does double duty standing at once for all the *ἱερά* and those on the Acropolis. And the clause *καὶ τὰ ἕξω* condenses the two statements that the *ἕξω ἱερά* are the second half of the *τεκμήριον* and that they are situated *πρὸς τοῦτο τὸ μέρος*. Thucydides might have written with painful Isocratean explicitness something like: *τῶν γὰρ ἀρχαίων ἱερῶν τὰ μὲν . . . τὰ δὲ . . . εἰ καὶ ἕξω . . . πρὸς τοῦτο γοῦν τὸ μέρος*, etc. But it is not his way. An explicit statement that the older *ἱερά* are either found on the Acropolis itself or if outside are toward the Acropolis, or toward the south, or toward that part of the (modern) city constituted by the Acropolis and the region under it toward the south—this would have required thrice as many words as he has employed. He is indifferent to smooth grammatical and logical concinnity. So Miss Harrison commenting on this very passage (*Primitive Athens*, p. 66) could have written "Readers . . . might take and have taken." But she prefers to write: "Readers . . . might and have taken"—and as she is not writing Greek we know what she means.

PAUL SHOREY

## SOME CLASSICAL QUOTATIONS FROM THE MIDDLE AGES

Manitius in making up his list of classical references (see *Philologus*, Nos. 47-53 *passim*) has apparently neglected the literatures of the Scandinavian countries. I have noted a few Latin quotations from that field, assuming that they may prove to be of some interest in marking how far classical interests extended in the Middle Ages.

Dioðrek Munk (Theodoricus Monachus), evidently a monk of Trondhjem, Norway, wrote in Latin a history of his native land about 1160 (see Langebek *Script. Rer. Danicarum* V, pp. 312-41). This man quotes several Latin writers, probably using books that were to be found in the monastery or in the cathedral of his native town. He uses the following passages of Lucan: 1. 92, 93 (p. 315 and again p. 323), 1. 183 (p. 332, partly misquoted), 1. 337 (p. 334), 1. 666-69 (p. 336), 7. 552-54 and 556 (p. 341), 7. 812-15 (p. 327). He also quotes Stat. *Theb.* 1. 151 as belonging to Lucan.

From Horace he gets *Epode* 1. 1 (p. 323) and *Epist.* 1. 2. 69, 70 (p. 338), the latter incorrectly and without naming the author. A quotation attributed to Vergil is identified by Suhm as coming from Proba's cento